A CONFERENCE BETWEEN Two Protestants AND A PAPIST;

Occasion'd by the Late

Seasonable Discourse.

Anno Dom. 1673.

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To the Reader.

AS Chance is sometimes more lucky than Design, an unexpected Rencontre has discovered more to me of the Inside of Papists, than I could ever learn by Enquiry. I carried a Friend of mine to a Coffee-house, with no farther thoughts, than to divert my self for half an hour, and oblige him by an entertainment of little expense. In a corner of the Room I observ'd a Papist, one whom I had long known, alone and pensive, entertaining himself with his thoughts and pipe, and little minding

the rest of the Company, which was all seated some distance from him. The convenience of the place invited me to sit down by him, and there happened a discourse betwixt us, which I have communicate to you, as near as I can in the same words in which it past, at least I am confident not differing in substance: for as soon as we parted I went immediately home, and writ it down, and as my memory was then fresh, and my attention had been great, I believe I have omitted nothing which was material. To avoid repetitions I will put an F. *for my* Friend, *a* P. *for the* Papist, *and for my self an* N. *After the usual passages of civility were ended, I began the Discourse in this manner.*

A Conference, &c.

N. I Am ſorry to obſerve your penſiveneſs. Will you permit me to gueſs at the cauſe, and tell you, I ſuſpect the late *Seaſonable Diſcourſe* may have ſome ſhare in it?

P. I was indeed thinking of that Book.

N. Truly I cannot blame your trouble. That Gentleman has treated you ſomething ſeverely, and if a Book which brings you ſo much ſhame, bring you ſome ſorrow too, you may be pardoned.

P. I muſt confeſs I was very ſorry to ſee that Book, though for other reaſons, it may be, than thoſe which you imagine. But why do you think it ſo ſhameful to us?

N. Why, is it not a great ſhame to be ſuch ſtiff Enemies as you are to ſo glorious a Church as the Church of *England*, and ſuch ſtiff maintainers of ſo ſtupid a Religion as yours is?

P. For my Religion, this is no place to give account of it. There are Books enough which treat of that Subject. Only, ſince you are acquainted with me, I appeal to your ſelf, whether you do in earneſt believe me ſo ſtupid as to be given to Idolatry, or Su-

ſtition, or the belief of Stories as impoſſible as *Amadis de Gaul* or the *Knight of the Sun*, which that Gentleman charges on us.

N. I muſt declare I think better of you. But you cannot deny your enmity to the Church of *England*.

P. I am far from being an Enemie to it.

F. By your favour, Sir, your principles are ſo fitted to the greatneſs of your great Spiritual Monarch, that you cannot be friends to any Church but his, no not even of your own communion. For you hold that nothing, upon the matter, can be done in matters of Religion, but what is done at *Rome*. A Convocation not call'd by allowance from thence, is thought but a Conventicle. A Biſhop cannot be made, a Canonry, a Rectory granted, no Diſpenſation given, no Eccleſiaſtical Authority exercis'd, but the Pope muſt be at one end. I ſay nothing of our controverſial Differences, becauſe I perceive you are not willing to meddle with them. But 'tis plain that while you hold thus, all but *Italians*, and thoſe of the Popes Territories too, muſt needs be back friends to the Churches of their Native Countreys. Nay, you are within a little of leaving no Churches to which you might be kind. For what is a Church without Authority? And if all Authority be in the Church of *Rome*, ſhe is the onely Church, and all the reſt but ſo many Pariſhes of her large Dioceſe, ſo much the worſe to be govern'd, by how much they are farther diſtant from the onely true Biſhop: for the reſt will have no more than the name.

P. How little do you underſtand how the world goes? 'Tis true, there are of my Religion who are poſſeſt with this fancy, that unleſs the Biſhop of *Rome* intervene almoſt in every thing, nothing is well done. And this I believe happens in a great meaſure, from a piece of Policie the greateſt that ever has been practiſed in that Court. At leaſt I have been inform'd ſo by one who aſſured me he learn'd ſo much at *Rome* it ſelf, and that from a Regular too. And that is, the Exemptions which have been granted to moſt Regulars, and many Chapters, which have been exempted to a great degree from the Juriſdiction of their reſpective Biſhops, and ſubjected immediately to the Pope. Theſe Communities thus exempted, are obliged for their own Intereſt, and to preſerve the advantages which they enjoy by exemption, to magnifie

gnifie the Power which exempted them. By which means, both they themſelves are brought to depend on the Pope alone, and Biſhops too, who, all dependance on them being thus taken away, are left weak and defenſeleſs, and unable to maintain their due Authority. I cannot tell whether the Jealouſies of Princes, peradventure ſuſpicious of too much Authority in their Subjects, have not much contributed to this effect. For I ſee that in ſome places they have made particular agreements with the Pope, againſt the inclinations, and even Remonſtrances of their own people, according to which their Biſhops are forced to regulate themſelves. However it be, this Paramount, Omnipotent (if I may ſo call it) Authority of the Biſhop of *Rome* has been cry'd up ſo much, and ſo long, and by ſo many, and thoſe ſo much concern'd (though thought diſintereſſed by the vulgar) that it has now gain'd a great vogue, and paſſes among thoſe who look not into things, for unqueſtionable. And yet the vogue is much leſs now than heretofore, before our Countreyman *Occam* began to write in behalf of *Lewis* of *Bavaria*. Notwithſtanding ſtill there are who think the cry greater than the wool, and even complain and wiſh for remedy. That Author, and you after him look upon this as part of my Religion, when alas! how many are there of my Religion who look upon it as a grievance? They were of my Religion who made the ſeveral Statutes of *Proviſors* and *Præmunire*, which alone would ſerve for anſwer to a good part of the Book in queſtion. However they declare there very plainly that the interpoſing of the Court of *Rome*, and this even in preſentments to Benefices or at leaſt cognizance of the Plea, tranſlation of Biſhops, *&c.* (which be matters Spiritual enough) are clearly againſt the Kings Crown and his Regality uſed and approved of the time of all his Progenitors —— That the Crown of *England* hath been ſo free at all times, that it hath been in no Earthly Subjection, but immediately ſubject to God in all things, touching the regality of the ſame, *and to none other* —— And *God defend*, ſay they, *it ſhould be ſubmitted to the Pope* (as by the interpoſing aforeſaid they declare it would) and the Laws and Statutes of the Realm by him defeated and avoided at his will —— Beſides, that they will ſtand with the King, his Crown and Regality in the caſes aforeſaid, and *in all other caſes attempted againſt him, his Crown and Regality* in all points

to live and die. I know not, but methinks 'tis very ſtrange that People ſhould be ſuſpected of diſaffection to their National Church, and this out of too much affection to the Pope, who allow not the Pope to meddle ſo much as with the moſt inconſiderable Benefice of the Nation. I conceive it is the right of every National Church to provide for the particular concerns of that Nation, without any neceſſity of recourſe to Forreigners. Sure I am that we who live now, are as true Engliſhmen as our Anceſtors, and love Forreigners no more, nor think our ſelves ty'd to more ſubjection to them. If the State would think fit to allow us Engliſhmen, ſuch of whoſe fidelity and affection to their Countrey they were well aſſured, to whom we might have recourſe for our ſpiritual concerns, we ſhould quickly remove their jealouſies that we are over much affected to Strangers.

F. If you be ſo little affected to Strangers, why do you not enter into the communion of the Church of *England*?

P. While our controverſial differences remain undecided, if we come, we muſt come with bad Conſciences, and I ſuppoſe the Church of *England* would not admit of Hypocrites. Neither indeed is it for her ſafety to receive thoſe who do not believe as ſhe does.

F. If we muſt not expect you till the differences of Religion be determined, I expect you not till Doomſday. People have writ and writ theſe hundred years, and the more they write, the further we are from agreeing. The end of Controverſie and the end of the World I believe will happen both in one day.

P. With any other Church of the Reformation perhaps it might be as you ſay: but I do not think the Controverſies betwixt the Church of *England* and us ſo irreconcileable as you imagine. And for this reaſon underſtanding Catholicks are more affected to her than any Church of the Reformation. She began the Separation in an orderly way, and free from thoſe tumultuous violences which happened in other places. And as things carried by deliberation are always better done, than when they are hurried on by heady raſhneſs, though we think ſhe has gone too far, yet I believe her moderation has preſerved what may one day

yet

help much to closing the breach betwixt us, when God's providence shall employ men about it who truly desire it.

F. Pray what do you mean by this?

P. I mean more than I shall perhaps upon the sudden remember. You must be contented with what occurs. First we observe that she, and peradventure she alone, has preserv'd the face of a continued mission, and uninterrupted Ordination. Then in Doctrines her moderation is great. She professing, not positively to disbelieve, but onely not to believe most, if not all, points in difference betwixt us; and in those of greatest concern has exprest her self very warily and so, that her words may be brought to suit with our belief; unless where to gratifie, I suppose other dissenters, some harsh expression has been inserted beyond the intention of the first compilers of her Doctrines. In Discipline she reserves the Government by Bishops, agreeing in that point, which is of great concern, so alone with the Church of *Rome*, that when the Reformation met in the Synod of *Dort*, the English, I think, were the onely Bishops there. But above all we prize in her the aversion she has from Fanaticism, and that wild error of the private Spirit with which 'tis impossible to deal, since what they believe to day they may disbelieve to morrow. From this absurdity the Church of *England* desires to keep her self free. She holds indeed that Scripture is the Rule of Controversie; but she holds withall, That it is not of private interpretation. She is for *Vincentius Lyrinensis*, *Quod ab omnibus, quod semper quod ubique*; and we are for the same. Our Controvertists indeed generally say, That Tradition is the Rule, and when this comes to be scan'd I believe it will be found, the true difference is more in words than meaning; at least it may soon and easily be seen which of the two speak more properly. However while we both agree in that method of *Vincentius*, which is an open visible way, and has nothing of the private fancy, miscall'd the Spirit, methinks 'twere no such impossible thing to take our Controversies one by one and try them by that Test. We shall not insist upon what is not *Vincentius*-proof, and what is she professes to embrace as well as we.

F. I must confess I did not reflect on so much before. But methinks so many learned and good men having spent their time

in the ſtudy of theſe things, they muſt needs have thought of all which can be thought on. And ſince we ſee no effect of all their meditations, I cannot but think there muſt of neceſſity be more in the caſe, ſome impoſſibility or other which has ſcap'd your obſervation. Otherwiſe why ſhould the breach laſt ſo long, if it may ſo eaſily be cloſed up?

℔. I am not ſo vain to imagin I ſee all that can be ſeen. I tell you what appears to me. It may be there may be ſomething which appears not. But I wiſh it were put to tryal, and learned and unpaſſionate men employ'd to conſider what might be done. Men of animoſity and ſtiffneſs, do more harm with their bitterneſs, than they can do good with their learning. But if people would once lay aſide their paſſions, and not look upon one another as enemies, they might peradventure quickly ceaſe to be ſo. You muſt needs perceive that the weak and the fierce, are a great deal more numerous than the Judicious and the calm. When any thing is ſaid or written on either ſide, which by good handling might be improv'd to ſome degree of reconcilement, generally there ſteps in ſom or other of the former ſort, (as the more ignorant and paſſionate a man is, the more raſh and buſie he is too) and by his fiery zeal not onely choaks the ſeed of any good overture, but for the moſt part makes things worſe than they were before. 'Tis poſſible there may be ſome who do not deſire Contentions ſhould be ended; whether it be from a perverſeneſs of nature, or the conſideration of ſome particular Intereſt. But I ſee with grief that moderate counſels have been diſcountenanc'd on both ſides. Even this Author himſelf has a fling at Pacific writers.

℣. And has he not reaſon, when thoſe peaceful pretences are but baits to catch the unwary Proſelyte, who when he is once hung, there is no getting looſe again, but conceſſions are retracted, the painted ſhews waſht off; and he has nothing left but a fruitleſs repentance.

℔. As if we had any Priſons in which to keep men againſt their will, and every man were not free to leave us when he pleaſes; as I ſuppoſe few would ſtay who ſhould find themſelves ſo deluded. 'Tis likely you may know ſome; pray enquire of them whether they have more obtruded on them after they came to us, than they were made acquainted with before. Here is that Authors affirmation

tion, and my denyal; believe neither of us, but satisfie your self, of those who can speak of their own knowledge.

P. *I* am glad to perceive the breach is not altogether so wide as some imagine; but yet there is one reason which makes me despair of any good. And that is because you are, and must be always Enemies to the State. Believe me our Church will no more harbor Traytors than Hippocrites

R. Enemies to the State, and Traitors. God forbid.

P. Be not offended at the harshness of my Language, which I use not for malice, but to speak properly, and call things by their own names. 'Tis not that I charge you with actual Treason, but with Doctrines which will make you traytors when ever they be put in practise. And in my opinion there is not much difference betwixt an actual Traytor, and one who is ready to be so, as soon as there is occasion.

R. Truely I think there is not.

P. If you think so, I do not see how you can be excused. That power which the Pope claims to depose Kings, and dispose of Kingdoms is so destructive to the safety of Princes, and quiet of Kingdoms, that you must needs see you cannot be good Subjects, while you believe it. Neither can you be Papists if you believe it not. The Pope will no more endure you not to hold it, than States can be safe where you do.

R. This is a Topick which never fails when any one has a mind to declaim against Papists. It has been often objected and as often answered. Since you oblige me to speak of it, let me tell you, you are wonderfully out in your apprehension of things. If the Pope should break with all, who believe not that Power in him, he would quickly have but a thin Communion. I am yet to learn the name and situation of that Country which believes it.

P. How of that Country? As if it were not believ'd in all Countrys of your Communion. And that we may not doubt of it, *Bellarmine* (against *Barclay*) produces writers of all Countrys who maintain it. I think he musters them up to 72. but sure they are not like the Disciples but only in number.

R. *Bellarmine* had undertaken to maintain that position, and makes as good a shew as he can. From the beginning of the world, or rather from *Gregory* 7th. who is his first man, he has found

out

out the number you mention, and others cite twice as many against him, some the very same alledged by him. How pertinently on either side we cannot now examine. But I never thought of denying, those Doctrines may be found in Books; I deny there is any Nation to be found which believs them. Authors may write, and yet find few who give credit to what they say. If we would know what people believe, we must consider what they do, not what Scholars write. For let them write upon what motives they will, people certainly act according as they are perswaded. Now to come to particulars, there are few Nations, where the Neighbourhood gave opportunity, but have at some time or other been at open enmity with the Pope. The *Spaniards*, who are thought the most devoted to him, have taken him Prisoner. The Duke of *Alva* himself commanded an Army against him, and forc'd him to his terms of Peace. The *Venetians*, not to mention other breaches, were so resolute in their contest with *Paul* 5th, that it came to an Interdict: And they neither obeyed it, nor would be brought by any sollicitation of powerful Mediators to accept of absolution. Other Princes of *Italy* have been at wars with him, and that lately in the times of *Urban* the 8 th. and *Innocent* the 10th. Of the *French* we shall speak by and by; but these have had as many and as great contrasts with him, as any other. Which of all these Princes has been deserted by his Subjects, or found them less ready to stand by them against the Pope, than against another man? Had they indeed believed aright in the Pope, to depose Princes, and dispose of Kingdoms, they must needs taken his part; and left their own Princes defenceless But you see no such thing has happened, and may therefore certainly conclude they believe no such power. The pretence of it may be sometimes used to colour an unjustifiable action, when people can get no better; but I am confident there is no Prince or people in the world, who truely believe it.

F. Truely, I know not what to say to you, what you alledge is manifest, and known to the world; though I did not reflect on it before. But how comes it that Doctrines so little believ'd are so openly maintain'd, and so maintain'd, that they are altogether in vogue, and the contrary hardly find maintainers.

P. The

℔. The contrary Doctrine never wants maintainers, when there is occaſion; neither are they the leſs numerous, or the leſs conſiderable, for making the leſs noiſe: whereof the reaſon is the eagerneſs with which the Pope eſpouſes an opinion ſo favourable to him, which hinders us from being willing to do any thing which we think he would take ill. And ſo we let people talk as they pleaſe, till there be a neceſſity of declaring plainly what we think. And then it plainly appears that the ſence of the world is very different from the thoughts of thoſe writers how much ſoever they be cryed up. Neither are the maintainers even among writers ſo few, as you imagine. I am ſure in our Nation there have been more Catholick Writers againſt it than for it. Thirteen eminent men ſubſcribed a loyal profeſſion to Queen *Elizabeth*, even after the Bull of *Pius* the 5th. came out: to whom, ſayes *Widdrington*, thrice thirteen would willingly have been added, had they not been prevented by the ſudden publication of that profeſſion. And when *Campian*, *Sherwin*, and ſome others gave evaſions inſtead of anſwers to the Queſtions, about the Power of the Pope and Queen, one *John Biſhop*, a man devoted to the See of *Rome*, (ſays Mr. *Cambden*) wrote againſt them, and ſoundly proved that that conſtitution of the *Lateran Council* obtruded under that name, upon which the whole authority of abſolving Subjects from their Allegiance, and depoſing Princes is founded, is no other, than a Decree of Pope *Innocent* the 3d. and was never admitted in *England*. Yea that the ſaid Council was no Council at all, nor was any thing at all there decreed by the Fathers.

℣. But why do Princes permit the courſe of ſuch Doctrines, which cannot but be dangerous, if ever the people ſhould come to be perſwaded of them, as if they go on uncheckt, 'tis like enough they one day will.

℔. As if I would give account of the counſels of Princes, or ſhould think it fit, though I could. I ſuppoſe they find it for their intereſt; according to which, wiſe Princes take their meaſures, and having many intrigues with the Pope, judge it advantagious to pleaſe him with words, which they ſee have little credit with the wiſe. When there is any occaſion of conteſt, they know well enough that the wiſe will ſway the reſt. It may be

they have at some time or other, made use of that pretence themselves, or foresee some occasion wherein they may. But neither is it true, that those Doctrines go current every where. 'Tis treason in *France*, to Print, or dispers, or so much as keep the Books which have been condemn'd for maintaining them. And this very Book of *Bellarmins*, which you have mentioned just now, is one. Besides all their Universities have solemnly and particularly condemned them, as pernicious, and detestable, contrary to the word of God, &c. The Decrees both of Parliament and Universities have been so often publisht that you must needs have seen them.

F. I must confess I have.

P. Why then you see those Doctrines are not maintained every where, nor any condition of Catholick Communion any where. The Pope communicates freely with the *French* for all this, and so does the rest of the world. Which perhaps may be one reason why they are the less forward to condemn them in other places. For they see, they can never pass for Catholick, so much as in the opinion of the people, while so considerable a part of the Church so openly disavows them. Wherefore, reserving to themselves the liberty to do as they see fit upon occasion, they are willing to gratify the Pope in the mean time, and let Scholars talk as they please.

F. But pray what do you think of those Doctrines your self?

P. What should I think, but that they are false and naught?

F. And why do you not then disclaim them?

P. You see *I* do.

F. I mean publickly.

P. Because it is to no purpose, and I fear would look as odly as the request of the Cutpurse, who went to the Constable and and would needs be set in the Pillory by him; where when the flocking multitude stood gazing and laughing at the mans folly, his Companions pickt all their pockets. Shall I deal plainly with you? 'Tis you your selves who are the cause that these Doctrines are not renounced', of which you pretend such fear.

F. We! who are perpetually pressing you to renounce them, and therefore deal the more unkindly with you, because, till you do it we cannot think you honest men.

P. And

P. And when we have given you ſatisfaction, pray what more kindneſs would you, or can you by Law ſhew us? The Law makes no difference betwixt a Papiſt who renounces, and a Papiſt who holds thoſe Doctrines; neither is there any Penalty from which that renunciation would exempt him. On our ſide you know as well as we, there are ſome who have more kindneſs for them then fitting. It cannot otherwiſe be, but theſe men will look very untowardly on any who by ſuch a publick renunciation ſhall condemn their perſwaſions, eſpecially if he be neither obliged, nor ſo much as invited to do it. Some of them have been paſſionate and raſh, and will be apt to revenge themſelves, by clamors and harſh cenſures, and peradventure cauſe intelligence to be given even at *Rome*, where as they are very tender in this point, and very impatient of any thing which they conceive ſhocks their authority, you may be ſure they will do all that comes in their way to diſcountenance ſuch a man, and work his diſcredit, and it may be diſcomfort. On the other ſide, you take no care to give him any manner of protection, or ſo much as countenance; but leave him to ſhift as well as he can for himſelf, without any eaſe from the burthen to which he is otherwiſe ſubject. As your heats at preſent, and often, are very great againſt us, none knowes but he may at laſt be turn'd a begging, and be forc'd to ſeek relief in forreign Countrys, where Charity is like to be very cold to him, againſt whom the Pope is incenſt. What ever people think in their hearts,) they will ſhew but little countenance to him againſt whom the Pope declares himſelf. Who would gratify you upon theſe terms, when a man is ſure to live uncomfortably with thoſe of his own Communion, and receive no relief from you, forwhoſe ſake he runs into that inconvenience? As you carry matters, 'tis hard to be imagined otherwiſe, but that whatever you ſay, you are in truth unwilling thoſe Doctrines ſhould be renounc'd, perhaps leaſt you loſe ſomething to ſay againſt us. Do but provide that he who ſatisfies you in this particular, and renounces thoſe Doctrines as fully as you can deſire, be cheriſht with ſome moderation, and taken into the protection of the Laws, and then be angry freely with thoſe that refuſe to do it. Make them Treaſon, if you will, here, as they are in France, for any concern I have in them.

℣. Me-thinks you do your ſelf much wrong, to keep theſe things conceal'd If every body knew as much as you have told us, perhaps the heats of which you complain might cool, and people be leſs incenſt againſt you.

℟. I tell you no ſecrets. Theſe things have been publiſh'd over and over and over again, but no notice is taken of them. This Author objects theſe Doctrines as freely, as if nothing had ever been ſaid to them. And yet conſidering how well he is acquainted with all ſorts of books, ſure he muſt needs know we areas ready to renounce them, as he is forward to object them.

℣. I muſt confeſs you ſpeak like an honeſt man; but yet you anſwer for no more then your ſelf. You may be, and I believe are innocent; but you cannot deny there are among you men of other principles. And 'twould not be ſafe, for the ſake of a few good, to cheriſh perhaps a great many bad

℟. Nay Sir, I cannot agree with you there. If you think it not ſafe, to protect the bad in reſpect of the good, I am ſure it is not juſt to puniſh the Good, for the faults of the Bad. We blame them for holding theſe Doctrines: What can we have more more of them, than to renounce them? Thoſe who do this honeſtly and fairly, without tricks or ſtarting holes, what have we to ſay againſt them? God forbid we ſhould imitate the unreaſonable ſeverity of thoſe Nations, which when one man commits a fault, puniſh both him, and all his relations, though never ſo innocent. 'Tis no ſuch hard matter to diſcern which are fit for mercy, and which not; and I wiſh others may think ſo too, and hope they will. But though *I* am in this particular, as I hope I always ſhall be, a freind to Truth, I muſt needs declare to you I am no freind to Popery. When *I* conſider the many inconveniences which the Seaſonable Diſcourſe has well obſerved, *I* believe we cannot be too ſollicitous to keep it out. Pray what think you?

℣. I think 'tis ſtrange you ſhould be ſo little acquainted with men, who live amongſt you, and with whom you converſe every day. The underſtanding part of thoſe whom you call Papiſts, have peradventure as little inclination to Popery as your ſelves, and would joyn heartily with you, if there were occaſion, to keep it out: eſpecially if they were indulged ſuch a proportion of mer-

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cy as might make them live with comfort. For while men live uneasily, I cannot say but they may have some inclinations to be at ease.

F. How! Papists keep out Popery! you may as soon persuade me, that Fire will keep out Heat.

P. I know not what credit I have to persuade you, but I tell you nothing but what I certainly know. Pray cast your eye a while on our Neighbors the *Hollanders*, no Fools in matters of Government. They make a shift to allarm us with fears of Popery, which being an odious thing, they think proper to cause jealousie among us, and serve their ends; but their actions manifest that they believe nothing less. They have a greater number of Papists than we have. They are a considerable part of their Countrey, equal if not superior to any one party. Whatever the *Hollanders* say to amuze us, they are so far from being disquieted with fears of Popery themselves, that they take the very Priests into the protection of the Magistrate, and give the rest a comfortable indulgence: not out of carelessness, but because they are secure. For while the Papists have no pinching dissatisfactions to make them wish to change, they see well enough that they will not think of embroiling things, and upon uncertain hopes of a condition which cannot be much happier than the present, hazard to make themselves very unhappy by losing the present. So that till the Papists can convert the whole Nation one by one, the States see their Religion will never be in other terms than it is, and that is so unlikely, that she never has the least suspicion of it. For this desire to make Proselytes, which is common to all as well as Papists, gains and loses particulars, but advances little in the general. Experience shews the progres of either side is inconsiderable, and the benefit to the State very much. The Papists upon many occasions having been found as faithful to the State, as any of their fellow Subjects. Even at this time, while they have War with a powerful Enemy of that Religion, and who has lodg'd a powerful Army in the bowels of their Countrey, they find the Papists as fast to the interest of the State, as the best, and as earnest oppossers of a Forreign Power, though likely to introduce their Religion, if it should prevail.

F. I am apt to believe that eaſe might hinder you from deſiring change; for men therefore change becauſe they are uneaſie. But 'tis ſtill incredible to me that you ſhould in earneſt ever reſiſt Popery. 'Tis a Forregn Enemy, not Popery, which the *Holland* Papiſts oppoſe.

P. But that Forreign Enemy, if he were ſuffered to come in, would bring Popery along with him. But let us underſtand one another. I conceive you mean by Popery what the word ſignifies, a blind addiction to the Pope, and what this Diſcourſer meant, *viz.* ſomething which is attended with thoſe inconveniences he mentions. And I can aſſure you thoſe among us that underſtand things, and know how to diſtinguiſh Religion from Abuſe (I will not undertake for every extravagant Zealot) would be as unwilling to admit them as your ſelves. Do you think us ſo ſenſeleſs as to be willing to forfeit our birth-rights? to be deprived of the benefit of our Native Laws? to ſubmit to the Juriſdiction of Forreign Courts, and at the ſummons of every crafty wrangler to run a thouſand miles a pettifogging? do you think thoſe among us who are poſſeſt of Abby-lands, (whereof many are ſtill in the hands of Papiſts, and make if not all, yet many times a great part of their Eſtate) would eaſily reſign them, and beggar themſelves and Poſterity? Do you think us unconcern'd in the wealth of the Nation, or forward with an *Indian* ſimplicity to barter gold for trifles?

F. But how could you help it?

P. Help what? we are troubled with no ſuch grievances, nor ever mean to be.

F. Go'-a-mercie Reformation, which has remov'd thoſe burthens.

P. The Statutes before mentioned eaſed us in part; and *Hen.* the 8. no great friend to the Reformation, did the reſt, and more perhaps, than were it to do again, your ſelves would do. But whatever was the cauſe, whether Reformation, or any thing elſe, we are not ſubject unto thoſe inconveniences now, and I believe ſhall never ſubject our ſelves to them by our good wills.

F. Your Doctrines would ſubject you to them in ſpite of your teeth; while you believe of the Pope as you do, there is no remedy but you muſt let him act as he does. While you acknowledg

ledg him Head of the Universal Church, you must grant him power to make Laws for the Universal Church, and when he makes them, you must obey them. Therefore he may cross and weaken the Laws of any particular Nation, and remove proceedings to his own Court as he pleaseth. You must either absolutly renounce him, or enslave your Country: for this unavoidably follows from what you believe.

P. I thought I had believed my share of the Pope; but I am sure I believe no such matter; and am sure my Catholick Ancestors believed as little as I. No remedy say you? Does the Statute of Præmunire before mentioned, signifie nothing? nor the severe penalties elsewhere enacted against all of what condition soever which shall draw any out any out of the Realm, in plea whereof the cognizance belongeth to the Kings Court, or whereof judgments be given in the Kings Court, or which do sue in any other Court to defeat or impeach the judgment given in the Kings Court? Behold how much we think our selves obliged to foreign jurisdiction, and how forward we are to enslave our Country. This is no place to dispute the Popes Authority. Controversie does as ill in a Coffe-house as Politicy. But it seems no hard matter to distinguish Primacy from Omnipotency, and tis easie to see he may be Head, and yet cannot force Laws on particular places without their consent. *Hen.* 8th was by Statute declared Head of the Church of *England*. That Title hath been since changed into Supream Governour, which in my opinion, amounts to the same. However, neither the one nor the other enables our Kings to make Laws without the consent of their Subjects. If you look into Countrys of the Popes Communion, I do not believe that you will find any one, where they think themselves obliged by any Law made at *Rome*, purely by virtue of that Authority. They allways examine it themselves, and if they think it convenient, they receive it, and that reception makes it binding; otherwise, no man regards it, or thinks himself obliged by it, and perhaps would be punished if he should. The Discourser mentions the Canon Law, which here we our selves do not wholly reject; and when we do, must undo Doctors-Commons. Now I understand not that the Canon Law is obliging farther than it is received, or that any Country is obliged to receive it, farther

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then as they find it for their convenience. Every Nation is at liberty to do what appears beſt for themſelves. And therefore we ſee what is binding in one place, ſignifies nothing in another. And ſince *England* is now free from the Cannon Law, more than ſhe finds for her benefit, aſſure your ſelves Papiſts would be as unwilling to part with that freedom as Proteſtants. We love not to thruſt our necks into Yokes more than other people. I think indeed, if any decrees for the advantage of our Country were ſent from *Rome*, we ſhould not refuſe a benefit, meerly becauſe it came from thence. But we do not believe that what comes from thence, is obliging purely becauſe it comes from thence; but only, when after due examination, by due authority at home, it is by that authority made obliging. And this holds, not only in decrees of Popes, but of Councels too, though never ſo general. Nations admit them as they like them, and ſo either receive all, or part, or none. Every body knows that no inducements have yet been able to prevail with the *French* to receive ſuch Canons of the Council of *Trent* as concern manners. For which reaſon no man there is obliged to theſe decrees or any ſuch, but where they will oblige themſelves.

F. What you ſay is really conſiderable. But I fear it does not quite do the Buſineſs. There is a great difference betwixt Laymen, and Clergimen. The Layety may be well enough affected to the peace of their Country, to which they give their Wiſes and Children for Pledges; but the Clergy have no ſuch hoſtages to give, and beſides are ſo tyed by Education, and, if they aim at any preferment that is conſiderable, by Oath to the Biſhop of *Rome* that we cannever be ſecure of them. Shall I deal freely with you, and tell you an unwelcome truth? 'Tis for the Clergies ſake, that we are the more jealous of you all. We could believe the Laiety honeſt enough. But conſidering the influence the Clergy has over them both by the reſpect which you bear them, and by the ty of Confeſſion, by which they are enabled to do even what they pleaſe, we can never be ſecure of one, unleſs we were ſecure of both. Now for your Regular Clergy, your ſelf acknowledges the immediate dependance they have on the Pope by means of their exemptions. But we know beſides, that all particulars vow obedience to their Superiors; which obedience paſſes for the greater

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vertue and more sublime perfection by how much the more blind it is. These Superiors are subject to one another, till all comes at last to the General, to whom the whole Order is absolutely subject. This General both lives at *Rome*, and is many ways sure enough to the Pope. So that if any one of the whole Order displease him, the General presently takes his part, and enforces the obedience vow'd to himself, to whatever the Pope desires. And as we see in reason this must needs happen, so we find by experience that it does; as in the case of *Walsh*, *Withrington*, and others. Your secular Clergy, as you call them, indeed have not the same dependance, and were they left to their native liberty might do well enough. But the Pope has found out an expedient to bring them to his bow, and requires such an Oath both from Bishops and other Dignitaries, that those who take it must needs be more his Subjects than their own Princes. Wherefore pray consider whether we can in any reason have a confidence in men who, though they be well disposed themselves, are governed by such as we know are tyed to the Popes interest.

19. The more I should think it is for your interest to allow us such as are of good Principles, and of whose fidelity and affection to the interest of their Country you might be assured. You know as well as we that, we cannot be without Priests, and that whatever hazard we undergo, whether of estate or life, we must have some. So that unless you banish or hang us all up without more ado, while there is a Papist in *England*, there will be a Priest. Now while you hinder us from having men brought up in such principles as might be free from jealousie, 'tis not possible for us to do otherwise than we do: for we are forc'd to take such as we can get; and if they prove otherwise principl'd than you would have them, the fault is none of ours. As for the objection, that vow of obedience which Religious take, reaches no further than to the better performance of the duties of that kind of life which they have chosen; and is so understood, and not otherwise, by those among them who are understanding. And if you apprehend any danger in it 'tis very easie to make provision against it. But for the Oath, which you mention, I must needs profess my ignorance: I have never seen, nor heard of it, and therefore know not what to say to it. But I know in general

that no Subject can take any Oath prejudicial to the safety or service of his Native Prince, and if he do is obliged not to keep it. Neither do I think an Oath can be imposed upon the Subjects of any Prince without his consent, or at least against his consent.

F. I easily believe you have not seen it, and that few of your Layty are acquainted with such things. But, Sir, we are better verst in your matters than you imagin. I think I have a copy of it rendered into English at this time about me. Yes, here it is. Pray read it, and see if we have not reason to be jealous. And if you doubt of the Translation, do you compare it with Original Latine, as it is in the *Pontificale Romanum* (of *Clement* the 8) *pro universo orbe Christiano*, Printed at *Antwerp* 1627.

P. I N. *Elect to the Church of* N. *from this day forward will be faithful to B. Peter the Apostle and the H. Rom. Church, and our Lord* N. *Pope* N. *and his Successors canonically entring. I will not concur by counsel, consent or deed, that they lose life or member or be unjustly taken,* [mala captione] *or violent hands in any manner laid upon them, or any injury done them under whatsoever pretext. I will not knowingly discover to any one to their prejudice any counsel with which they shall intrust me, either by themselves, by their Messengers or Letters. I will help them, saving my Order, against all men, to keep and defend the Rom. Papacy and Regalities of S. Peter. I will treat with honour, and in his necessities help a Legat of the Apostolic See both going and coming. I will endeavour to preserve, defend, increase and promote the Rights, Honours, Privileges, and Authority of the H. Rom. Church, our Lord the Pope, and his aforesaid Successors. I will not communicate in counsel, deed, or treaty in which any thing sinister and prejudicial to their Person, Right, Honour, State and Power shall be design'd against our said Lord, or the Rom. Church. And if I shall know any such thing to be treated, or endeavoured, I will hinder it to my power, and, as soon as ever I can, will acquaint our said Lord therewith, or some body else by whom it may come to his knowledge. I will my self observe, and cause to be observ'd by others, the Rules of the H. Fathers, the Decrees, Ordinances or Dispositions, Reservations, Provisions, and Apostolical commands. I will to my power prosecute and impugn Hereticks, Schismaticks, and Rebels to our said Lord and his said Succes-*

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fors. If I be call'd to a Synod, I will come, unleſs I be hindred by a canonical impediment. Every three years I will perſonally viſit the ſhrines of the Apoſtles, and render account to our Lord and his Succeſſors aforeſaid of my whole paſtoral Office, and of all things any way belonging to the ſtate of my Church, the diſcipline of the Clergy and People, and the health of Souls entruſted to my charge, and on the other ſide will humbly receive and moſt diligently perform the Apoſtolical commands. If I be detained by a lawful impediment, I will fulfill all aforeſaid by a ſpecial Meſſenger having a ſpecial mandate to that purpoſe, choſen from the boſom of my Chapter, or ſome other Eccleſiaſtical Dignitary, or otherwiſe having ſome Eccleſiaſtical Perſonage; or in default of ſuch, by ſome Prieſt of my Diocefs; and if there be none of my Clergy, by ſome other Prieſt Secular or Regular, of approved vertue & Religion fully inſtructed in all matters aforeſaid. And of ſuch impediment, I will make lawfull proof to be ſent by my ſaid Meſſenger to the Cardinal preſiding [proponet tum] in the Congregation of the Sacred Comcil. I will not ſell, nor give nor pawn, nor mortgage anew, [infeudabo] nor alienate in any manner the Poſſeſſions belonging to my Table, even with the conſent of the Chapter of my Church, whom conſulting the Biſhop of Rome. And if I do proceed to any alienation, I conſent eo ipſo to incur the penalties contain'd in a certain Conſtitution ſet forth of this matter:

So help me God and this thy Holy Goſpels of God.

R. Well, Sir, what ſay you to it?

P. I ſay I would not take it for the beſt Biſhoprick in Chriſtendom. As far as I can judg it is direct Præmunire, and perhaps worſe. But pray, Sir, where did you find it? Thoſe Princes who are of the Popes communion are careful enough of their Authority. It ſeems impoſſible they ſhould be ignorant of it, and incredible they ſhou'd permit their Subjects to take it. I cannot believe it is in uſe, wherever you found it.

R. I have never been preſent at the conſecration of any of your Biſhops, to ſay of my own knowledg that it is taken: But I know it is preſcribed in your Pontifical to be taken. And I ſuppoſe your Biſhops are conſecrated according to the preſcriptions of your Pontifical.

P. Really, Sir, you tell me news, and ſuch as I dare anſwer

there is not on one (at least Lay-) Catholick in ten thousand that ever heard of it. I will not question the truth of what you say, because I do not mistrust you; and besides 'tis an easie matter when I can meet with a Pontifical to see what is there. But I must still remain of my former opinion, that 'tis not generally in use, though perhaps it may be in the Popes own territories. The Authority of the Pontifical is no proof as to that point. For other countreys have their Pontificals and Liturgies of their own framing, and that may be in the Roman Pontifical which perhaps is no where else. That 'tis of no ancient standing, is clear by the Oath it self, which mentions the Congregation of the Sacred Council, and every body knows that that Congregation was erected since the Council of *Trent*; and every body knows too that since that time Popes have not had that credit in the world that they could impose Oaths upon the Subjects of other Princes without the consent of those Princes. For *England* in particular, besides the Statutes beforementioned, which in my opinion quash it sufficiently, there is mention in Sir *Ed Cook* in his 3 book of Institutes *tit. Præmunire*, of a renunciation used even from the times of *Ed.* 1. and *Ed.* 2. in these words; *I renounce all the words comprised in the Popes Bull to me made of the Bishoprick of A. which be contrary or prejudicial to the King my Soveraign Lord and to his crown. And of that I put my self humbly in his Grace, praying to have restitution of the temporalities of my Church.* This renunciation must needs be a great deal more ancient than this Oath, and since our Catholick Ancestors thought fit to renounce all words inserted in Bulls prejudicial, though to a less degree, than this Oath. However it be 'tis a clear case that being made by the Pope none can be more obliged to take it, than to receive his other Decrees, which as we have discourst already, no Nation is oblig'd to do, but by free consent, as far as they find them beneficial to themselves. Wherefore as I said before, allow us Ecclesiastical Matters, of whose fidelity you may be assured, and we will be careful enough, you may be sure, not to run rashly and cautelly into Præmunires; or if we do, the Pope himself cannot blame you if you severely execute those Laws which have been made even by Catholicks. But if you force us to take them upon such terms as we can get them, we are blameless if things happen which we cannot avoid.

F. Why

F. Why but you cannot avoid this. For let us allow you what liberty we will, the Pope never make you Bishops on other terms; and you believe Bishops cannot be made but by him, or authority derived from him.

P. I have already told you I do not believe Bishops are made any where upon those terms, except perhaps in his own territories; but I am very certain they need not be any where, and am farther very certain that in *England* they should not be, if you would allow us the liberty of acting in the concerns of Religion openly, and without such fear of the Laws that many times we do we know not what our selves. Believe me the Pope is too wise to give occasion to examin whether Bishops may not be made without his intervening. For 'tis well known that Bishops were made, and governed the Church a long time, and he never medled in the business. And at this day there are who will by no means use the ordinary stile, *Dei & Apostolica sedis gratia*, but leave *Apostolica sedis* quite out. The Recourse, which is now had to him, I believe was occasioned by the frequent abuses which happened in promotions, and which is thought so far from necessary even now, that, if I mistake not, the Canons are still in force, which order that unless he provide for a vacant Sea, within a time limited, and that no long one, the three next Bishops shall make one without more ado. However this collation of Bishopricks by the Pope, is plainly by Canon Law, and subject to the contingencies and nature of other Canons.

R. To let pass at present, what you answer only, and methinks unsatisfactorily as before, of *your remaining still of your former opinion*, so here again, of *your not believing that Bishops are made any where upon those terms, except perhaps in the Popes own Territories*; and not to press you further home on this point.

First, by telling you, not with any *perhaps*, or peradventure, but most certainly, that all Bishops either named, created, confirmed, or consecrated by virtue of the Popes Bulls, not only for his own temporal Territories, but for any where else throughout the world, are made upon *those termes*; and that no less certainly, that very *Pontificale Romanam*, which prescribes the aforesaid Oath to be taken by all Arch Bishops, and all Bishops, and all Abbots too, at their consecration, nay and to be taken twice by every

Arch-Bishop, *videlicet.* first, at his Consecration, and the second time at his receiving the *Pallium*) is no less the *Pontifical* now in use throughout all Churches acknowledging the Popes Supremacy, than the Roman Breviary, and the Roman Missal are are the only Breviary and Missal now in publick use in the same Churches as it is known they are.

Secondly, by assuring you also, there are even at this present, within his Majesties Dominions, nay in one of them, *i. e. Ireland*, residing now publickly enough, at home in their Dioceses, at least nine Ticular new Bishops, and fower also new Arch-Bishops, in all thirteen (besides two more alive still of the old Nuncio Bishops) and every one of them created by the Pope, within these four last years since 1669, consecrated according to the prescripcion of that Roman *Pontifical* only, and sworn the Popes devoted Bondslaves for ever, by that very *Oath*; that Oath, which you please to call it, either of strictest (however sacrilegious) fidelity to the Pope, or of most perfidious Treachery against the King and Kingdom, for it is both, and you your self will easily believe they do & will hold to it, being they are so far from thinking not only not to renounce all (nay not any of) *the words comprised in the Popes respective Bulls, to them made of their several Bishopricks, which be contrary or prejudicial to the King our Soveraign Lord and to his Crown*, nor only not so much as to renounce any part of those even most notoriously Traiterous promises of the aforesaid Oath, not even so much as virtually, or indirectly, or even implicitely to renounce any part of them by taking either the usual Oaths of Supremacy or Allegiance, or even any other kind of Oath of fidelity to the King, that on the contrary it is manifestly known they have all of them ever since their Consecration, made it their work, not only to suppress utterly that now so named *Irish Remonstrance* (or profession of fidelity to the King in all temporal affairs according to the Laws of the Land) presented to, and accepted by his Majesty in the year 1661, but also to prosecute with incredible malice for so many years all those other Irish Ecclesiasticks of their Church, who in the said year or any time since had signed (as many for having signed) that Formulary, until at last by such wicked ways they have forced most of these forlorn subjects (*forlorn* I call them, because of one

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ſide perſecuted by the Pope, and of the other not protected by our Laws) to retract their ſubſcription, and conſequently and even under their own hands to renounce utterly their allegiance to the King; nay even alſo (and which muſt be conſequencial to diſclaim their acknowledgment of his being their King) as all in any matter or caſe whatſoever, being he cannot be acknowledged King at all, if he be not acknowledged King at leaſt in all civil and temporal affairs according to the Laws of the Land, or its indiſpenſable Obedience and Faith be not acknowledged to be due to him in ſuch matters, from all his Subjects.

Thirdly, by deſiring you to conſider, that of all the Roman Catholicks, by all right and Laws, ſubject to the King, the great and conſiderable body indeed, is only the Iriſh Nation, inſtructed now and wholy (as to point of Conſcience) governed by thoſe very Biſhops and Arch-Biſhops, how ape, as thoſe inſtructors, ſo the inſtructed Iriſh generally taken, are in the preſent conjuncture for any kind of bad impreſſions from abroad, and conſequenely for another, fatal revolution at home and what other probable deſign, then that of preparing them for a new rebellion in due time or fit opportunity at home, cou'd there be in thoſe eager perſecutions continued ſo inexorab'y, ſcandalouſly, and inceſſantly theſe eleven years paſt, both by the Court of *Rome* abroad, and by all its Emiſſaries at home, although more violently and confidently theſe four laſt years by the foreſaid new Biſhops and Arch-Biſhops, and all their underlings and other adherents againſt ſo innocent a profeſſion of Allegiance or promiſe of Obedience in temporal things on'y to the King? Nay what other probable deſign could there be (but that) of creating in, and commanding home too, and crouding in that Kingdom ſo many titular Biſhops and Arch-Biſhops (beſides Vicars Apoſtolick with Epiſcopal juriſdiction in ſo many other of the vacant Sees, and beſides too ſo many Nunciotiſt Provincials of Regular Orders, and Abbots alſo) and that immediately upon the Duke of *Ormonds* removal from that Government in the year 1669 Biſhops and Arch-Biſhops without Benefice, without Revenue, without Patrimony, or other means to maintain them, but what they get neither by preaching nor praying, but by poling and pilling and fleecing and flaying the poor both Prieſts and people under their pre-

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tended Jurisdiction; though withal, I must confess, devouring even already in hopes, those indeed considerable Temporalties which the Protestant Bishops enjoy at present according to Law, *Pluncket* of *Ardmagh* 5000 *l.* a year old Revenue, lawfully as yet possessed by *Margetson* of the same See, *Talbot* of *Dublin* the two or 3000 *l.* of that See also, which *Boyl* or *Michael Dublinienſis* hath now in legal possession: and so for the rest all over *Ireland* respectively. Which Revenues, as they were one of the chief causes of the last Rebellion; think you they may not in all likelyhood be of another yet in our days? Being those *Papal* Bishops hold these *Royal* Prelates to be meer usurpers even of those very temporal revenues, and know themselves are enticuled by the Popes Bulls not only to the spiritual Jurisdiction, but unto all kind of temporals belonging to their respective Sees, and were both created and commanded home to *Ireland* (as others, their Predecessors had been in so great number immediately before the last Rebellion in 1641) of purpose to try their fortune, or what they might do for playing the old game over again.

And in the fourth place, by entreating you moreover to reflect on all the Particulars of the foresaid Oath, in which particulars those Papal Bishops bind themselves with so much solemnity and Sacriledg to be Traitors, certainly at least to a Protestant King, and Kingdome; unless peradventure you think that neither that neither the Popes Canon Law, nor Council of *Trent*, nor *Bulla Cœnæ*, nor Court of *Rome* it self, nor these Bishops themselves, hold Protestants to be either Hereticks or Schismaticks: or that you see not how these Bishops bind themselves even to persecute to their power all Hereticks & Schismaticks whatsoever. And how, if they will not be and continue Traitors to the King, they must be at *Rome* esteemed even perjured Villains, and Rebels too against the Pope, whom they do (as they are indeed by the tenor of the said Oath obliged to) maintain to be doubtless the only Supream Lord of *Ireland* (yea *England*, *&c*) both in temporals and Spirituals. Now what confidence think you can be, by a Protestant King or people reposed in such men (even what ever they may chance say, or swear hereafter) who of their own free accord, nay desire, ambition, and mighty solicitation, that I may say no more, put an absolute necessity on themselves even at

their

their holy Conſecration, either to be Traitors perpetually to the King, or continually perjured to the Pope? Though otherwiſe, I muſt confeſs, they are by the eternal Law of God and man, and reaſon alſo, bound to be ſo perjured.

I ſay, that to let paſs at preſent all theſe conſiderations, and many more too, which no leſs materially than occaſionally might be returned to your anſwer, *videlicet*, either that of *your remaining ſtill of your former opinion*, or that which in effect is the ſame) of *you not believing that Biſhops are made any where upon thoſe terms except perhaps in the Popes own Territories:* nor to preſs you at all with thoſe inſoluble arguments, being you not only ſeem to be an abſolute ſtranger to all affairs in the Kingdom of *Ireland*, wherein I cannot be ſo, as having a good part of my eſtate lying there upon the account of an old Adventurer by the Act of *Decimo ſeptimo* Caroli *primi* but you alſo, and indeed no leſs plainly then honeſtly condemn that wicked, Traiterous nay cruel too and barbarous Oath, (albeit indeed the chief ſupport, nay together with the *Profeſſion of Faith*, and other Oath alſo therein contained, ordered by *Pius* the 4th. to be made and ſworn both by all whatſoever Biſhops, and by all Dignitaries too, yea all Canons, Parſons, Curats, all beneficed Clerkwhatſoever that have the care of Souls, yea alſo by all Superiors of Monaſteries, Convents, Houſes, Places of Regular Orders, (underſtand Orders not mendicant) even thoſe alſo of Millitary Orders) the only ſupport of the otherwiſe tottering Papacy: I ſay therefore that not to give you any more trouble at preſent, with thoſe or any other ſuch, however material replies, nor expecting any rejoynder from you to them, what I am to tell you now, is firſt, my own Ingenuous acknowledgment; that if but even all the reſt you ſay be true, your Religion as it is, does not make you all ſtupid. And that for ought I perceive there be honeſt and ſenſible men among you. The next is, that notwithſtanding all your ſeeming candor, I cannot thorowly believe you, while you hold the Faith is not to be kept with Hereticks. For, if indeed you hold this tenent, who can be perſwaded, there is any truſt ſo much as to your ſolemn promiſes, much leſs private Proteſtations.

P. Shall I give you a ſhort anſwer? Being you acquit me at preſent of all the reſt. Whoever holds ſo, hang him up in Gods

name; for no honest men will think him worthy to live. Many of you deal with us both at home and abroad; I hope you find us deal as fairly as other men. Not but that you may have met with Knaves: for there are Knaves and honest men of all professions. But he that cheats one of another Religion, would not spare one of his own I warrant him. As for the truth of what I say, 'tis easie to try. Cherish with some comfortable moderation, and take into the protection of the Law, such as shall secure you in the manner you shall think fit, that they truly are so perswaded as I have informed you, (for I have already told you, that every body will be shy to offend the Pope and not be secure so much as of protection) But shew Indulgence to those who shall renounce the power which you except against, to depose Kings and dispose of Kingdoms, and if the Statutes of Præmunire and the rest, be not enough, find out what more punishment you please, for those who shall receive and obey decrees sent from *Rome*, without allowance of the State: And for those who refuse to give you such security, treat them with severity you please.

N. What think you Friend? to my apprehension this seems but fair. For methinks 'tis a preposterous cross piece of Wisdom, to be perpetually disquieting our selves with fears. of Papists and not admit them to secure us against those fears. As if we were afraid not to be afraid of them: or as if it were for our interest to keep up our jealousies, and not suffer them by any means to be taken away.

F. I am of the mind; but yet while people remember Queen *Marys* days, the Powder Treason, the Massacres in *France* and *Ireland*, and Inquisition every where; things as manifest as horrid, I doubt they will always be afraid; though I see withall it is something hard to make those who live now bear the blame both of past generations, and other Nations.

B. You would think it yet harder, if you knew how truly we abhor such things, and how little share Religion had in them. It was the influence, which the severe humour had of King *Philip* had upon the Counsels of *England*, which brought that blemish upon Queen *Marys* days. He was one who thought violent remedies the best, insomuch that he spared not the Ashes of a man in whose arms his own Father had yielded up his breath. By his inflexible

flexible figure upon ſuch courſes He loſt the Low Countrys, and is become an example to the world, how little ſeverity is proper in matters of Religion. For had the cruelty of thoſe days been effectualy to the ends, for which it was uſed, you had not been now to upbraid us with it.

Religion was not the cauſe of the Maſſacres you mention; but *Fear* of a powerful faction in *France*; and *Hate* of a forreign and commanding nation in *Ireland*. In both caſes it happened indeed by chance, that there was difference of Religion, but had they been all of the ſame Religion, the barbarous violence would not have been leſs cruel. Maſſacres have been in other places, even in *England*, and where Hate, or Revenge, or any other violent paſſion hurries men to them, they ſpare their own Religion no more than another. Cruelty ſhows ſo ugly, that 'tis no wonder if thoſe, who are guilty of it, deſire to hide it under ſome handſomer vizard: and Religion being the moſt ſpecious of all other, if every body take it up that can, and deſire to paſs rather for Zealous than Barbarous? And ſo poor Religion muſt be abuſed to diſguiſe the Fear of *France*, and Hate of *Ireland*, and Rebellion of *England*. (for here twas pretended too, as twill be in all places) and all this while is a meer pretence, and leaſt of all aim'd at by thoſe who cry loudeſt out upon it. By the way, if I may ſpeak of *Ireland* in particular, without the imputation of approving what paſt there, for in truth I abhor thoſe paſſages too much to go about ſo much as to excuſe them, I could wiſh that the Author who mentions the Lord *Orrery* would have taken ſome notice too of what is anſwered by *P. W.* Your Author mentions two hundred thouſand throats cut: *P. W.* affirms that my Lord himſelf bates half the number, and yet confidently avows, and that to the Duke of *Ormond* who ſhould know, that even that number is exorbitantly vaſt. And I am ſure I have heard from thoſe who are well acquainted with particulars, and ſufficient haters of thoſe cruelties, that they defyed all the world to make good the murder of half one hundred thouſand, or ſo much as twenty thouſand, or even one thouſand ſlain otherwiſe than in the Wars; and where things are ſo bad of themſelves methinks there is no need to make them worſe than they are.

The Powder Traytors were Papiſts 'tis true; and 'tis true likewiſe that that there are and allways will be wicked men of all

Religions.) Had Papists been their Judges they would have scap'd no better than they did. I think there is no more to be said of them, but this, in which I am sure all honest men agree, that the Justice of that Law which past upon them, had more of mercy than they deserv'd.

For the Inquisition take my word Papists like it no more then you. But you are much out when you think 'tis every where. The Pope with all his credit cannot settle it any where but in *Italy* and *Spain*, and that with cautions enow too, except just in his own Territories, where he may order things as he pleases. Those Princes who receiveit, conceave it is for their Interest, and 'tis by their authority introduc'd among their Subjects, whereof I believe there are many ill satisfyed with it. For us who are Englishmen, I dare answer there is not one who would not oppose it with all his power.

F. There is but one thing more which I shall propose to you, and that I decare is more for the satisfaction of my curiosity, then that I believe any great matter in it. But yet why do you not take the Discoursers counsel in one thing, and clear your selves from the imputation of Sacred blond charg'd home upon you by the answerer of *Philanax Anglicus*.

P. It is an imputation so wild and manifestly groundless, that I do not think any understanding man, though never so great an Enemy to Papists, gives any credit to it. Does not all the world which side the Papists took? Inquiry has been made for the guilt of that sacred blond, and all *England* knows they were not Papists who were found guilty. If they had, I wonder who would protect Popish Traytors. If the Rebellion, as that Author would perswade us, was rais'd and fomented by the Arts of the Court of *Rome*, it is as plain case that the Court of *Rome* had very little influence upon the Papists here, who acted quite contrary to their designs. It is undenyable that to design the Kings ruin, and at the same time to fight to preserve him from ruin, are inconsistent and impossible things. To go about seriously to answer such extravagant fancies, is to give them a credit which they otherwise have not, nor can have with any man of judgment.

F. For all that he tells very shrewd stories, and such as he undertakes to make good.

P. If

P. If he can make good his understanding, I think he is no friend to his Country to let Traytors lye conceal'd in it, whom he can discover. Wherefore in behalf of Justice, and Revevence to that sacred Person a Loyalty to his sacred Successor, I summon him to make good what he says he can, and require at his hands that he spare none, whoever they be, but expose them all to deserved punishment. And I am confident I shall be disavow'd by none of my Religion, if in this particular I disclaim all benefit of the of the Act of Oblivion for any of us. For his stories by your favour they are far from shrewd. He talks of a Priest and confessor who flourisht his sword at the Kings death. This story if I well remember, I have seen in one of Mr. *Prinn*'s Books, and he fathers it upon a dead man, who is sure enough will not rise again to disprove him. But as luck is, he says 'twas the Queens Confessor And 'tis sufficiently known that the *Queens* Confessor do's not use to leave the person of the Queen, and 'tis more than sufficiently known that the Queen at that time was not in *England*. And were it to purpose, I believe there are yet living those, who can testifie on their knowledge where the Queens Confessor then was. So that 'twas something shrewdly done of the Answerer, to leave out that particular, who this Confessor was, by which the forgery of the story may be detected, and involve the matter in a general charge, which none knows how to answer; otherwise he has said nothing but what every body could see through that read it in Mr. *Prinn*. Again he tells of 30. Jesuits betwixt *Roan* and *Diepe*, who discovered strange designs to one whom they took to be of their party. And if he or any man ever saw 30 Jesuits upon a Road together, or if he did can fancy them so simple, as to discover their designs to men they know not, I am content he believes even what he pleases. Then he talk of the Fryars at *Dunkirk*, whom he makes to vy with the Jesuits, for the glory of that inhuman action; and this before an understanding Gentleman. But certain 'twas no great sign of understanding; to broach such a story, when all the world knows there neither are, nor ever were any Fryars at *Dunkirk*, English I mean, for strangers, I suppose he will not make so concern'd in the affairs of our Country. He talks too of our transformations into Independents to make *England* depend on the

Pope, and fift Monarchyſt's to ruine the Engliſh Monarchy, and Agitator, and I know not what, I ſuppoſe to ſhew he can quibble, otherwiſe every body ſees it we could ſo eaſily, and undiſcoverably diſguiſe our ſelves, we were mad if we took not all the ſhape of Proteſtants, and ſo avoided the danger of the Law without more ado. For who ſhould find us out if we could make all the world believe we were Proteſtants? Alas! you know, and we know too well, that a Papiſt cannot long conceal his Religion. If theſe be your ſhrewd ſtories, your hate to us will let any thing paſs; I have not ſeen any thing that pretends to ſerious, leſs ſignificant, and a body would have thought a Churchman ſhould better know what belongs to defaming our Neigebour, than to expoſe the credit of a great many innocent men to ſcandal upon ſuch no-grounds as he mentions.

F. Nay Sir, I declared before, it was only out of curioſity I ſpoke of this matter, For I ever thought it very odd, you ſhould be lookt upon as friends to the King during all the times of confuſion, and for that reaſon be out of favour with all the ſeveral changes of Government, and of a ſudden be charged with Annuity to the King when he came in. But I thank you for the information you have given us, and avow freely to you, I ſhall carry away apprehenſions of you very different from what I brought in. For indeed I thought the blind implicite obedience had involv'd you all into ſtupid and unſufferable errors, and rendred you unfit, not only for protection, but even harbor amongſt honeſt men: But I perceive 'tis with you, as with the reſt of the world, where there are good and bad of all ſorts, And though I have no kindneſs for your Religion yet I will confeſs I begin to wiſh as well as you, that the book which has occaſioned all our diſcourſe had not been written; for methinks 'tis hard to charge the follies of ſome, without diſtinction upon all.

P. I cannot tell what the deſign of the Author was. 'Tis in the number of unknowable ſecrets, and we ought ſtill to judge favourably of things we know not. But his Book ſeems apt to ſtir animoſities, which if he judge ſeaſonable, *I* ſhould think not ſo charitable. Neither can I underſtand why the moderate ſhare we had in the late *Indulgence*, ſhould occaſion ſo much Zeal againſt us, and none againſt others who were more largly indulged,

indulged, and are otherwiſe much and many ways more conſiderable: Eſpecially, when I conſider the Topies he uſes, your Religion, ſays he, is an excellent Religion, and ours full of ſtupidity: Be it ſo; may we not therefore be Permitted to ſay our prayers in private? Which is all the Indulgence allow'd us. Sure tis no part of the goodneſs of your Church to hinder others from being as good as they can; and the worſe our Religion is, the more need we have of praying to make us better. Again let the Pope claim what power he pleaſes, and that power be as inconvenient as that Gentleman pleaſes; private prayer will not therefore be inconvenient, or you receive any harm from what paſſes in private. Againſt ſeditious Doctrines, ſuch as thoſe are declared by Catholicks to be, I hope the Laws takes Order, and they are excepted by the very declaration. 'Tis the name of Abby-Lands and Abby-Lubbers, and the reſt of the inconveniences he mentions; private prayer certainly will never pray them in, and were there any danger of them, we ſhould help you to our powers to keep them out. His Topic of Auricular confeſſion, in my opinion might have been ſpared in reſpect to the Church of *England*, which is far from diſaproving ſuch Confeſſion. And however every body muſt needs ſee that there are Nations, who uſe it, as careful of the honours, of their Families every jot as the Engliſh, and ſomething more jealous. An abuſe may ſometimes happen, from which there is nothing ſo ſacred that can always be free but good things are not to be taken away becauſe tis poſſible they may be abuſed. At worſt I do not ſee that you are concern'd. If we have a mind to proſtitute our Wives and Daughters, how are you th: leſs ſafe, or which way endanger'd if we be all Whores and Cuckolds.

We fell a laughing at that expreſſion, and that laughter broke of our diſcourſe, and ſoon after our company. I parted as ſoon as I had payd our Coffee, and I wiſh you may think your few pence as well beſtow'd on the Relation as I did mine to hear it.

FINIS.